

824 For their children they make

• [C] grotesque dolls out of it¹ which are called mánlira, the same name as the wood. I have taken some of these dolls out from under rocks where they had been hidden by the savages who had been exterminated. The Caribs did not dare to look at these because of superstition. These dolls were just as beautiful as if they had been newly made. I believe this wood sinks to the bottom of water like a stone. [354]

[101] Caribs who come from other islands are also people of this nation. [310]

2. Religious Beliefs

754 The Caribs explain the causes of all their misfortunes as due to
776 the gods of the boyes [shamans], or due to maboyas [evil spirits], or due to sorcerers. This is because the first are more feared than loved, and the second are hated. They often revenge themselves, sometimes mistakenly and very crudely, on those whom they believe to be the third and who are nothing less than sorcerers. I have seen an old
[5] man who was a little bald and who complained he had been bewitched -- as if people only became bald in this way. [271]

752 The boye sings to cause his gods to descend. When the Caribs
776 go to war, or when some are sick, they summon a boye. An offering is prepared and placed at the back of the hut which is always circular. A hammock is hung. The audience lines up along the side. The boye arrives, sometimes accompanied by a second boye, and begins to sing. One of the two boyes throws up tobacco smoke instead of incense, and by this means he causes his false god to descend. I have distinctly heard him when he falls like a sack of flour, but I have not heard the sound people say he makes with his fingers. The boye gives the god the hammock to sit in, and presents him the offering to eat and drink. This spirit of the darkness hates light and orders the fire to be smothered and all the openings through which daylight may pass to be filled, although the ceremony is always done at night. Once I attempted to enter with a fire brand in order to prevent this abomination from occurring, but the women stopped me. Many other times when I was walking around the place I heard a voice like "John in the Vineyard," which made me believe that there was trickery. I decided to find out the real facts and approached the spot without anyone's noticing me.

¹[i.e., of gayac wood -- Analyst]

867 The keyéye is a bird of prey that the children nourish and which
231 is then killed on the children's heads at feasts. Since these birds live
only on smaller birds or on fish, the young people are continually
hunting or fishing in order to feed them. I have seen them raise a
pelican in the following way. They let him fly out to sea after having
painted his feathers red. This bird when grown up came back un-
failingly each night to his accustomed place. [327]

625 Theft is a great crime among the Caribs who hate the theft as
much as the thief. It is said that when they catch one they make a
slash with the point of their knife on his shoulders, but I have never
seen anyone with these marks. [307]

524 The tiboëlle is a spongy fruit which the Caribs use as a ball
to play with. [459] A ball which does not bounce is called tarâcoñati,
[452]

82 Each of the Caribs has a special friend in whom he places an
extraordinarily great trust. This friend is termed ibaoñânale or
nîsignaom. This friendship is so great that it extends to the other
brothers who call the friend or compere of their brother inîniboñe.

831 [303] "Taking the bark off the wood and splitting the sapwood":
this is also a term of joking with a man who indulges in women. [51]
Some men are fickle in love and often change mistresses. [233]

541 Those who are bound by affinity in another carbet are called
coyemânocou and coyemerlicou, for the men follow their wives and
not the wives the men, unless they are captains. Thus those who have
many daughters have a greater advantage, for their sons-in-law come
to live with them, clear their gardens, make their houses, and go fish-
ing for them. [87] As soon as a daughter is born she is destined for her

524 maternal cousin. Then when the two are old enough and have reached
a suitable maturity they celebrate marriage. When this determined
time is reached the boy goes to the place or dwelling of his promised
wife, but only after the parents have consented. If the girl is going
to marry a captain or the son of a captain, as it sometimes happens,
she is conducted by her father and mother to his dwelling. Having
arrived, she carries his dinner to him on a wicker table and eats with
him, sitting on the ground. They then say pouñfarou looe which is to
say that she is married. They have no dance, although sometimes
there is a little drinking party to honor the parents when they have come,
but this is very uncommon. [268] When a girl is given in marriage to